

Son of man hath power on earth to forgive sins."

Thou shalt not want guidance. "I am the way, and the truth, and the life."

Thou shalt not want companionship. "Lo, I am with you all the days!"

Thou shalt not want comfort. "The Father shall give you another Comforter."

Thou shalt not want food. "I am the Bread of Life; he that cometh to me shall not hunger."

Thou shalt not want joy. "That my joy may be in you and that your joy may be filled full."

Thou shalt not want anything. "If ye shall ask anything of the Father in my name He will give it to you."

Thou shalt not want anything in this life. "Seek ye first His kingdom and His righteousness and all these things shall be added unto you."

Thou shalt not want anything in eternity. "I go to prepare a place for you that where I am there ye may be also."

The Hidden Life Defined

Upham.

The phrase Hidden Life, which is appropriately and peculiarly the life of all those, who, advancing beyond the first elements of Christianity, may properly be said to be sanctified in Christ Jesus, indicates a vitality or living principle, which differs in various particulars from every other form of life.

In the first place, the life of those, who dwell in the secret place of the Most High, may be called a Hidden Life, because the animating principle, the vital or operative element, is not so much in itself as in another. It is a life grafted into another life. It is the life of the soul incorporated into the life of Christ; and in such a way, that, while it has a distinct vitality, it has so, very much in the sense in which the branch of a tree may be said to have a distinct vitality from the root. It buds, blossoms, and bears fruit, in the strong basis of an eternal stock. "I am the Vine," says the Savior, "Ye are the Branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." This is a great mystery, but it is also a great truth. The Christian, whose "life is hid in Christ in God," can never doubt that His spiritual existence and growth originate in, and are sustained in that divine source alone.

Be Kind Now

Rev. B. Carradine.

I have known a husband to neglect his wife in his pursuit of pleasure or business, and when finally she died he wrung his hands over her dead body, called her his "angel wife," said his heart was broken and home desolate, and climaxed the whole by having a very costly funeral and having built over the unconscious body the finest marble monument in the graveyard. She asked for love and he gave her a stone. And I thought as I pondered over the whole scene that if some of the loving words he was pouring into the

dead ear had been uttered in life, and if some of the dollars he had spent on the coffin had been invested in a way to make life and body easier and less toil-worn, she would have been the happy-faced wife and mother of the home circle, instead of sleeping alone under the cedars and among the white monuments on the hillside.

What we want is kindness in life, and not in death. It is not flowers scattered on her coffin-lid that will make a woman happy, but a bunch of them tied together in the form of a bouquet and given her with the words, "I love you." That makes her pulse leap, the crimson come into her cheek, the light into her eye, and the warm happy feeling rush to her heart.

We want kindness shown us in life. This is what our friends want; this is what our servants look for; this is what the children need—they crave to be treated gently and kindly in life, not wept over in death. Hearts everywhere cry, "Treat me lovingly now." When dead we do not hear the cries of affection around the coffin, or feel the tears dripping from overflowing eyes on our faces. Be kind now!

That I May Know Him

Phil. 3:10

EMMA G. DIETRICK

I would know thee, O my Savior,
With a faith sublime and true;
I would copy thee, my Master,
In each little thing I do;
Growing daily in Thy likeness
Till my life shall touch thine own,
And a tender, Christ-like living
Prove me truly thine alone.

I would rise by daily trials,
Putting self beneath my feet,
Gladly bearing every burden
That thy grace shall see is meet.
I would leave behind the old things
Pressing on to those more true,
Till I reach at last the measure
Of thy fullness fresh and new.

Keep me near thee, O my Master,
Hold me with thy loving hand,
Where thou leadest I would follow,
Where thou place me gladly stand,
But my human heart grows weary
And my eyes too dim to see.
Hold me closely, O my Savior,
Bring me when thou wilt to thee.

—In His Steps.

Pleasures perish. Passions die. Wealth wings itself away. Honor's laurel wreath is often filled with thorns. None of these things are in themselves fit payment for a life. But duty bravely done is certain of reward. Peace, freedom, happiness, are the wages won by every man who does his duty.

The church today is built upon the deeds of heroic martyrs, men who went boldly forth in the name of Christ to conquer or to die. Shall we who enjoy the privileges bestowed upon us by their great achievements do less for Christ?

To do one's duty, and, if need be, to die in the doing of it,—that alone is heroism.

The Sunday School

LESSON FOR JULY 17

BY THE EDITOR

Elijah on Carmel.—I King 18:30-40.

GOLDEN TEXT.—And when all the people saw it, they fell on their faces: and they said, the Lord, he is God; the Lord, he is God.—I Kings 18:49.

LESSON THOUGHT.—There is but one living God.

Home Readings

The challenge, I Kings 18:17-29.

Elijah on Carmel, I Kings 18:30-39.

The little cloud, I Kings 18:40-46.

A solemn covenant, Deut. 50:10-20.

Decide now! Josh. 24:14-24.

Hold fast! II Tim. 1:6-13.

Reward of faithfulness, Rev. 3:7-13.

Introductory Notes

In this lesson the prophet of the Lord and the worshippers of Baal meet for a final test which is to determine whose right it is to reign. (1) Read the interview of Obadiah with Elijah, I Kings 18:1-16. (2) The stormy meeting of Ahab with Elijah, I Kings 18:17, 18. (3) The gathering of all the children of Israel on Mt. Carmel, vs. 19, 20. The lesson is picturesque and dramatic and can be made quite interesting. Those present were: (1) his court, four hundred and fifty prophets of Baal and others. (2) On the other side was Elijah alone, but God was with him, and he has no fears of the outcome. (3) The vast multitudes who were undecided, who did not know where they were, who were waiting to see the victorious side, and there they would likely be. Here is where Elijah proposed his test and the people expressed their willingness to accept of the proposed test. Vs. 22-24.

Meaning of the Text

30 There had been a great gathering of the Baal-worshippers and a test made of their gods. Read verses 25-29. Elijah was now about to make preparation for his sacrifice, and he called all the people together that they might see all that he did and be convinced. The altar he repaired may have been a patriarchal one, probably one which Ahab and Jezebel had destroyed.

31 The selection of the twelve stones showed that Israel was yet essentially one in covenant with God. The name Israel belonged to the whole nation and not to the ten tribes alone.

32 The altar was built in and for the name of the Lord, calling upon his name as he built it. The trench was as deep as two grain measures holding about three gallons. The trench would be deep enough to hold considerable water.

33 This was following the divine command. Lev. 1:39. Pouring the water on the altar was to remove from the people's minds all suspicion of trickery. Idolaters frequently resorted to deceptions to impress the people. They would have hollow places